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ON

THE INTERCOURSE

BETWEEN

THE SOUL AND THE BODY;

WHICH IS SUPPOSED TO TAKE PLACE

EITHER BY PHYSICAL INFLUX,

OR BY

SPIRITUAL INFLUX,

OR

BY PRE-ESTABLISHED HARMONY.

FROM THE LATIN OF

EMANUEL SWEDENBORG.

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ON

E INTERCOURSE

BETWEEN

OUL AND THE BODY, &c.

RE are three opinions and traditions, hypothetical ones, concerning the between the soul and the body, or the operation of one on the other, in conjunction with the other; the it of physical influx, the second is ritual influx, and the third is that of shed harmony, The FIRST hypoich is that of PHYSICAL INFLUX, ori-om the appearances of the senses, fallacies thence derived, because it s if the objects of sight, which affect flowed-in into the thought, and pro-in like manner speech, which affects appears to flow-in into the mind and ideas there; and the case appears to with respect to the smell, taste, and asmuch as the organs of these senses the impressions that flow from the the mind appears to think, and also according to the affections of those

organs, therefore the ancient philosophers an schoolmen supposed influx to be derived fro them into the soul, and thus adopted the hy pothesis of physical or natural influx. Th Second hypothesis, which is that of spiritua influx, called by some occasional influx, o iginates from order and its laws; for the sou is a spiritual substance, and is consequen purer, prior, and interior, but the body is m terial, and is consequently grosser, poste or, and exterior; and it is according to orde for what is purer to flow-in into what is gro er, what is prior into what is posterior, and wat is interior into what is exterior, thus what is spiritual into what is material, and not *ve versa;* consequently it is according to order if the thinking mind to flow-in into the sight ac- cording to the state induced on the eyes fro the objects [before them], which state that mind also disposes at its pleasure; and likewise for the perceptive mind to flow-in into the hearing according to the state induced on the ears by speech. The Third hypothesis, which is that of pre-established harmony, originates from the appearances and fallacies of reason, since the mind, in every operation, acts in unity and simultaneously with the body; but nevertheless every operation is first successive and afterwards simultaneous, and successive operation is influx and simultaneous operation is harmony; as when the mind thinks and af-

terwards speaks, or when it wills and afterwards acts: wherefore it is a fallacy of reason to establish that which is simultaneous and exclude that which is successive. Besides these three opinions concerning the intercourse between the soul and the body, a fourth cannot be given, for either the soul must operate on the body, or the body on the soul, or both continually together.

2. Forasmuch as [the hypothesis of] spiritual influx originates from order and its laws, as was said above, therefore this opinion has been acknowledged and received by the wise in the learned world in preference to the other two: for every thing which originates from order, is truth, and truth manifests itself by virtue of its inherent light, even in the shade of reason in which hypothesis reside. There are three things which involve this hypothesis in shade, viz. ignorance of what the soul is, [i]gnorance of what the spiritual [principle] [i]s, and ignorance of the quality of influx; [t]herefore these three things must first be [u]nfolded before reason can see the truth itself; for hypothetical truth is not truth itself, [b]ut a conjecture respecting it; it is like a picture seen at night on a wall by the light of the [s]tars, to which the mind assigns various forms [a]ccording to its fancy, which appears different [w]hen the sun illuminates it in the morning, and [n]ot only discovers and renders visible its gen-

eral form, but also its particular parts; in like manner, out of the shade of truth in which this hypothesis is involved, arises the open truth, when it is known what and of what quality the spiritual [principle] is respectively to the natural, what and of what quality the human soul is, and what is the quality of the influx that flows-in into the soul, and through that into the perceptive and thinking mind, and from this into the body. But these subjects can be explained by no man, unless it have been given him by the Lord to have consociation with angels in the spiritual world and with men in the natural world at the same time; and forasmuch as this has been given to me, I have been enabled to describe what and of what quality they are, which is done in the work on Conjugial Love, in the memorable relation concerning the SPIRITUAL [principle], n. 326 to 329; in that concerning the HUMAN SOUL, n. 315; in that concerning INFLUX, n. 380; and more fully in that at n. 415 to 422. Who does not know, or may not know, that the goods of love and the truth of faith flow-in from God into man, and that they flow-in into his soul, and are felt in his mind, and flow-out from his thought into his speech, and from his will into his actions? That spiritual influx, and its origin and derivation are from thence, shall be manifested in the following order. I. That there are two worlds, the spiritual world, in

which are spirits and angels, and the natural world, in which are men. II. That the spiritual world [first] existed and [continually] subsists from its own sun, and that the natural world [first] existed and [continually] subsists from its own sun. III. That the sun of the spiritual world is pure love from Jehovah God, who is in the midst of it. IV. That from that sun proceeds* heat and light, and that the heat proceeding from it is in its essence love, and that the light thence is in its essence wisdom. V. That both that heat and that light flow-in into man, the heat into his will, where it produces the good of love, and the light into his understanding, where it produces the truth of wisdom. VI. That those two [principles], viz. heat and light, or love and wisdom, flow-in, conjointly from God into the soul of man, and through this into his mind, its affections and thoughts, and from these into the senses, speech and actions of the body. VII. That the sun of the natural world is pure fire, and that the world of nature [first] existed and [continually] subsists by means of this sun.

* This word is retained in the singular number in agreement with the Latin of the author; who frequently connects the terms heat and light, love and wisdom, good and truth, charity and faith, with a singular verb, to intimate that these principles are one in the Lord, and proceed as one from him, though they are variously received. The reader is requested to remember this explanation when he meets with this form of expression in the following pages.

VIII. That therefore every thing which proceeds from this sun, regarded in itself, is dead. IX. That what is spiritual [or the spiritual principle] clothes itself with what is natural [or the natural principle], as man clothes himself with a garment. X. That spiritual things thus clothed in man enable him to live a rational and moral man, thus a spiritually natural man. XI. That the reception of that influx is according to the state of love and wisdom with man. XII. That the understanding in man is capable of being elevated into the light, that is, into the wisdom, in which the angels of heaven are, according to the improvement of his reason, and that his will is capable of being elevated in like manner into heat, that is, into love, according to the deeds of his life; but that the love of the will is not elevated, except so far as man wills and does those things which the wisdom of the understanding teaches. XIII. That it is altogether otherwise with beasts. XIV. That there are three degrees in the spiritual world, and three degrees in the natural world, according to which all influx takes place. XV. That ends are in the first degree, causes in the second, and effects in the third. XVI. That hence may appear what is the quality of spiritual influx from its origin to its effects. Each of these propositions shall now be briefly illustrated.

I.—*That there are two worlds, the spiritual world in which are spirits and angels, and the natural world in which are men.*

3. That there is a spiritual world in which are spirits and angels, distinct from the natural world in which men are, is a truth which has been deeply hidden even in the christian world; the reason is, because no angel has descended and declared it, and no man has ascended and seen it; lest therefore from ignorance concerning that world, and the uncertain faith concerning heaven and hell that results from such ignorance, man should be infatuated to such a degree as to become an atheistic naturalist, it has pleased the Lord to open the sight of my spirit, and to elevate it into heaven, and also to let it down into hell, and to exhibit to its view the quality of each. It is thence manifest to me that there are two worlds which are distinct from each other; one in which all things are spiritual, which is thence called the spiritual world; and another in which all things are natural, which is thence called the natural world; and that spirits and angels live in their own world, and men in theirs; and also that every man passes by death from his own world into the other, and lives therein to eternity. A knowledge concerning each of these worlds should be premised, in order that [the doc-

trine of] influx, which is the subject here treated of, may be unfolded from its beginning; for the spiritual world flows-in into the natural world, and actuates it in all its particular parts as well with men as with beasts, and also constitutes the vegetative principle in trees and herbs.

II.—*That the spiritual world* [*first*] *existed and* [*continually*] *subsists from its own sun, and that the natural world* [*first*] *existed and* [*continually*] *subsists from its own sun.*

4. The reason why there is one sun of the spiritual world and another sun of the natural world, is because those worlds are altogether distinct; and a world derives its origin from its sun; for a world in which all things are spiritual cannot originate from a sun from which all the things that proceed are natural, for thus influx would be physical, which, nevertheless, is contrary to order. That the world existed from the sun, and not *vice versa*, is manifest from an effect derived from this cause, viz. that the world in all and singular its parts subsists by means of the sun, and subsistence demonstrates existence, wherefore it is said that subsistence is perpetual existence; from whence it is evident, that if the sun were removed, its world would fall into chaos, and this chaos into no-

thing. That in the spiritual world there is a different sun from that in the natural world, I can testify, for I have seen it: it appears fiery like our sun, nearly of a similar magnitude, and is at a distance from the angels as our sun is from men: but it does not rise nor set, but stands immoveable in a middle altitude between the zenith and the horizon, whence the angels have perpetual light and perpetual spring. The man of [mere] reason, who knows nothing concerning the sun of the spiritual world, easily falls into absurdity *(delirat)* in his idea concerning the creation of the universe, which, when he deeply considers it, he apprehends no otherwise than as proceeding from nature; and as the origin of nature is the sun, he no otherwise apprehends the creation of the universe than as proceeding from its sun as a creator. Moreover no one can apprehend [~~the doctrine of~~] spiritual influx, unless he also knows the origin of it; for all influx proceeds from a sun, spiritual influx from its sun, and natural influx from its sun; the internal sight of man, which is that of his mind, receives influx from the spiritual sun, but his external sight, which is that of his body, receives influx from the natural sun; and both are conjoined in operation in like manner as the soul is conjoined with the body. Hence it is evident into what blindness, darkness, and fatuity they may fall, who know nothing concerning the spiritual world and its

sun: they may fall into *blindness*, because the mind which depends on the sight of the eye alone, becomes in its reasonings like a bat, which flies by night with a wandering course casually directed towards such linen cloths as may be hanging in its way; they may fall into *darkness*, because the sight of the mind, when the sight of the eye flows-in into it from within, is deprived of all spiritual light, and becomes like an owl; and they may fall into *fatuity*, because the man still continues to think, but he thinks from natural things concerning spiritual things, and not *vice versa*, thus he thinks madly, foolishly and fatuitously.

III.—*That the sun of the spiritual world is pure love, from Jehovah God, who is in the midst of it.*

5. SPIRITUAL things cannot proceed from any other source than from love, and love cannot proceed from any other source than from Jehovah God, who is love itself, wherefore the sun of the spiritual world, from which all spiritual things issue as from their fountain, is pure love proceeding from Jehovah God, who is in the midst of it: that sun itself is not God, but is from God, and is the proximate sphere about him from him. By means of this sun the universe was created by Jehovah God: by the universe all the worlds in one

complex are understood, which are as many as the stars in the expanse of our heaven. That creation was effected by means of that sun, which is pure love, thus by Jehovah God, is because love is the very esse of life, and wisdom is the existere of life thence derived, and all things were created from love by means of wisdom; this is understood by these words in John, "The Word was with God, and God was the Word, all things were made by him, and without him nothing was made which was made; and the world was made by [means of] him," i. 3, 10; the Word here is the divine truth, thus likewise the divine wisdom; wherefore also the Word is called the light which illuminates every man, ver. 9, in like manner as the divine wisdom illuminates by means of the divine truth. They who derive the origin of worlds from any other source than from the divine love [operating] by means of the divine wisdom, blunder like persons disordered in the brain *(cerebrosi)*, who see apparitions *(larvæ)* as men, phantoms as lights, and entities of the reason as real figures: for the created universe is a coherent work, originating from the divine love [operating] by means of the divine wisdom: you will see this if you are able to examine the connexions of things in their order from primaries to ultimates. As God is one, so also the spiritual sun is one; for the extension of space is not predicable of

spiritual things, which are the derivations of that sun; and essence and existence without space is every where in space without space; thus the divine love is from the beginning of the universe to all its boundaries: That the Divine fills all things, and by filling them preserves all things in the state in which they were created, reason has a distant view of, and also a near view, so far as it is acquainted with love as to its quality in itself; with its conjunction with wisdom for the perception of ends; with its influx into wisdom for the exhibition of causes; and with its operation by means of wisdom for the production of effects.

IV.—*That from that sun proceeds heat and light, and that the heat proceeding from it is in its essence love, and that the light thence is in its essence wisdom.*

6. It is known that in the Word, and thence in the common language of preachers, divine love is expressed by fire, as [when they pray] that heavenly fire may fill the heart and kindle holy desires to worship God: the reason is because fire corresponds to love, and thence signifies it; hence it is that Jehovah God was seen as a fire in a bush before Moses, and in like manner on mount Sinai before the sons of Israel; and that it was commanded that

fire should be perpetually kept upon the altar, and that the lights of the candlestick in the tabernacle should be kindled every evening; this was commanded because fire signified love. That there is heat proceeding from that fire appears manifestly from the effects of love; thus a man is incensed, grows warm, and is inflamed, as his love is exalted into zeal, or into the wrath of anger: the heat of the blood, or the vital heat of men, and of animals in general, is from no other source than from love, which constitutes their life: neither is the infernal fire any thing else than love opposite to heavenly love: this now is the reason that the divine love appears to the angels as the sun in their world, which is fiery like our sun, as was said above, and that the angels are in heat according to their reception of love from Jehovah God by means of that sun. It follows from hence that the light there is in its essence wisdom; for love and wisdom are indivisible, like esse and existere, as love exists by means of wisdom and according to it: this is similar to what takes place in our world, wherein, at the time of spring, heat unites itself with light, and produces germination and at length fructification: besides, every one knows that spiritual heat is love and spiritual light is wisdom: for a man grows warm in proportion as he loves, and his understanding is in light in proportion as he is wise. I have often seen

that spiritual light, which immensely exceeds natural light in whiteness *(candor)* and also in splendour, for it is as whiteness itself and splendour itself in themselves, and appears like resplendent and dazzling snow, such as the garments of the Lord appeared when he was transformed, Mark ix. 3, Luke ix. 28: as light is wisdom, therefore the Lord calls himself the light which illuminates every man, John i. 9, and says in other places that he is The Light, John iii. 19, chap. viii. 12, chap. xii. 35, 36, 47, that is, that he is divine truth itself, which is the Word, thus wisdom itself. It is believed that natural light *(lumen)*, which is also rational light, is derived from the light of our world: but it is derived from the light of the spiritual world; for the sight of the mind flows-in into the sight of the eye, thus also the light of the spiritual world flows-in into the light of the natural world, and not *vice versa;* if the contrary took place, there would be physical influx and not spiritual influx.

V.—*That both that heat and that light flow-in into man, the heat into his will, where it produces the good of love, and the light into his understanding, where it produces the truth of wisdom.*

7. It is known that all things universally have relation to good and truth, and that there

is not given a single entity which has not something relative to those two [principles]: hence it is that in man there are two receptacles of life, one which is the receptacle of good, called the will, and another which is the receptacle of truth, called the understanding; and as good is of love, and truth is of wisdom, the will is the receptacle of love, and the understanding is the receptacle of wisdom. The reason why good is of love, is because what a man loves, this he wills, and when he brings it into act he calls it good; and the reason why truth is of wisdom is, because all wisdom is derived from truths; even the good which a wise man thinks, is truth, and this becomes good when he wills it and does it. He who does not rightly distinguish between these two receptacles of life, which are the will and the understanding, and does not form to himself a clear notion concerning them, will in vain endeavour to comprehend [the nature of] spiritual influx: for there is influx into the will, and there is influx into the understanding; there is an influx of the good of love into the will of man, and there is an influx of the truth of wisdom into his understanding, each proceeding from Jehovah God immediately through the sun in the midst of which he is, and mediately through the angelic heaven. These two receptacles, the will and the understanding, are as distinct as heat and light are; for the will

e heat of heaven, which in its es-
ve, and the understanding receives
f heaven, which in its essence is
was said above. There is given
m the human mind into the speech,
s given an influx into the actions,
the influx into the speech takes place from the will through the understanding, and the influx into the actions takes place from the understanding, through the will: they who are only acquainted with the influx into the understanding, and not at the same time with that into the will, are like one-eyed persons, who only see the objects on one side and not those on the other; and they are like maimed persons, who do their work awkwardly with one hand only; and they are like lame persons, who hop on one foot with a crutch. From these few considerations it is plain, that spiritual heat flows-in into the will of man, and produces the good of love, and that spiritual light flows-in into his understanding, and produces the truth of wisdom.

VI.—*That those two* [*principles*], *viz. heat and light, or love and wisdom, flow-in conjointly from God into the soul of man, and through this into the mind, its affections and thoughts, and from these into the senses, speech, and actions of the body.*

8. The spiritual influx hitherto treated of by writers of acute genius, is the influx from the soul into the body, and not any influx into the soul, and through that into the body; although it is known that all the good of love, and all the truth of faith flow-in from God into man, and that nothing thereof is from man; and those things which flow-in from God, flow-in proximately into his soul, and through the soul into the rational mind, and through this into those things which constitute the body; if any person investigate spiritual influx in any other manner, he is like one who stops up the stream of a fountain and still looks for unfailing waters there; or one who deduces the origin of a tree from the branch and not from the seed; or one who examines principiates* without attending to the first principle. For the soul is not life in itself, but is a recipient of life from God, who is life in itself; and all influx is of life, thus from God: this is under-

* Things derived from a first principle.

stood by this passage, "Jehovah God breathed into the nostrils of the man the soul of lives, and the man was made into a living soul," Gen. ii. 7; to breathe into the nostrils the soul of lives, signifies to implant the perception of good and truth; and the Lord also says of himself, "As the Father hath life in himself, so hath he given also to the Son to have life in himself," John v. 26; [to have] life in himself is [to be] God; and the life of the soul is life influent from God. Now forasmuch as all influx is of life, and life operates by means of its receptacles, and the inmost or first of the receptacles in man is his soul, therefore in order that influx may be rightly apprehended, it is necessary to begin from God, and not from an intermediate station; if the beginning were taken from an intermediate station, the doctrine of influx would be like a chariot without wheels, or like a ship without sails: this being the case, therefore in the preceding articles we have treated of the sun of the spiritual world, in the midst of which is Jehovah God, n. 5; and of the influx of love and wisdom, thus of life, n. 6, 7. The reason that life from God flows-in into man through the soul, and through this into the mind, that is, into the affections and thoughts of the mind, and from these into the senses, speech, and actions of the body, is because these are [the derivatives] of life in successive order; for the mind is

subordinate to the soul, and the body is subordinate to the mind: and the mind has two lives, one of the will and another of the understanding; the life of its will is the good of love, the derivations of which are called affections, and the life of its understanding is the truth of wisdom, the derivations of which are called thoughts; by means of these and the former the mind lives: but the life of the body are the senses, speech, and actions; that these are derived from the soul through the mind, follows from the order in which they stand, and from which they manifest themselves to a wise man without scrutiny. The human soul, forasmuch as it is a superior spiritual substance, receives influx immediately from God; but the human mind, forasmuch as it is an inferior spiritual substance, receives influx from God mediately through the spiritual world; and the body, forasmuch as it originates from the substances of nature, which are called material, receives influx from God mediately through the natural world. That the good of love and the truth of wisdom flow-in from God into the soul of man conjointly, that is united into one, but that they are divided by man in their progress, and are conjoined only with those who suffer themselves to be led by God, will be seen in the following articles.

VII.—*That the sun of the natural world is pure fire, and that the world of nature* [*first*] *existed and* [*continually*] *subsists by means of this sun.*

9. That nature and its world, by which are understood the atmospheres, and the earths which are called planets, among which is the terraqueous globe on which we dwell, and also all and singular the things which annually adorn its surface, subsist solely from the sun, which constitutes their centre, and which, by the rays of its light, and the modifications *(temperies)* of its heat, is every where present, every one knows for certain from experience, from the testimony of the senses, and from the writings of those who have treated of such subjects; and as the perpetual subsistence of these things is from the sun, reason may with certainty conclude that their existence also is from thence; for perpetually to subsist is perpetually to exist as they first existed: hence it follows that the natural world was created by Jehovah God by means of this sun as a secondary cause *(secondario)*. That there are spiritual things and that there are natural things, which are entirely distinct from each other, and that the origin and support of spiritual things is derived from a sun which is pure love, in the midst of which is the Creator and Establisher of the

universe, Jehovah God, has been demonstrated before; but that the origin and support of natural things is derived from a sun which is pure fire, and that the latter is derived from the former, and both from God, follows of itself, as what is posterior follows from what is prior, and what is prior from the first. That the sun of nature and its worlds is pure fire, all its effects demonstrate; as the concentration of its rays into a focus by the art of optics, from which proceeds fire burning with vehemence, and also flame; the nature of its heat, which is similar to heat from elementary fire; the graduation of that heat according to its angle of incidence, whence proceed the varieties of climate, and also the four seasons of the year; besides other things, from which reason may be confirmed by means of the senses of its body, that the sun of the natural world is mere fire, and also, that it is fire in its purity itself. They who know nothing concerning the origin of spiritual things from their sun, but are only acquainted with the origin of natural things from theirs, can scarcely avoid confounding spiritual things and natural things, and concluding, through the fallacies of the senses and dence of the reason, that spiritual things are nothing but pure natural things, and that, from the activity of the latter excited by heat and light, arises wisdom and love: these persons, inasmuch as they see nothing else with their

eyes, and smell nothing else with their nostrils, and breathe nothing else in their breast, than nature, ascribe all rational things to it also, and thus imbibe naturalism, as a sponge sucks up water; such persons may be compared to charioteers who yoke the horses behind the chariot and not before it: the case is otherwise with those who distinguish between spiritual things and natural things, and deduce the latter from the former; these also perceive that the influx of the soul into the body is spiritual, and that natural things, which are those of the body, serve the soul for vehicles and means, that it may produce its effects in the natural world: if you conclude otherwise you may be compared to a crab, which assists its progress in walking by means of its tail, and draws its eyes backwards at every step; and your rational sight may be compared to the sight of the eyes of Argus in the back of his head, when those in his forehead were asleep; such persons also believe themselves to be Arguses when they reason, for they say, Who does not see that the origin of the universe is from nature? and what then is God but the inmost extension of nature? and the like irrational things; of which they boast more than wise men do of their rational sentiments.

VIII.—*That therefore every thing which proceeds from this sun, regarded in itself, is dead.*

10. WHO does not see from the reason of his understanding, if this is a little elevated above the sensual things of the body, that love regarded in itself is alive, and that its appearance of fire is life, and on the contrary that elementary fire regarded in itself is respectively dead; consequently, that the sun of the spiritual world, forasmuch as it is pure love, is alive, and that the sun of the natural world, forasmuch as it is pure fire, is dead; and that the case is the same with all the things which proceed and exist from them? There are two things which produce all the effects in the universe, LIFE AND NATURE, and they produce them according to order when life from the interior actuates nature: the case is otherwise when nature from the interior draws life to act, which takes place with those who place nature, which in itself is dead, above and within life, and thence only sacrifice to the pleasure of the senses and the concupiscences of the flesh, and esteem the spiritual things of the soul and the truly rational things of the mind as nothing: such persons, on account of that inversion, are they who are called THE DEAD; such are all atheistic naturalists in the world, and all satans in hell:

they are also called the dead in the Word, as in David, "They adhered to Baal-peor, and ate the sacrifices of THE DEAD," Ps. cvi. 28; "The enemy persecutes my soul, he makes me to sit in darkness as THE DEAD of the world," Ps. cxliii. 3; "To hear the groaning of the bound, and to open to THE SONS OF DEATH," Ps. cii. 21; and in the Revelation, "I know thy works that thou hast a name that thou livest, but thou art DEAD: be watchful and establish the things that remain which are ABOUT TO DIE," iii. 1, 2: they are called the dead, because spiritual death is damnation, and damnation is the lot of those who believe life to be from nature, and thus believe the light of nature to be the light of life, and thereby hide, suffocate, and extinguish, every idea of God, of heaven, and of eternal life: such persons therefore are like owls, which see light in darkness and darkness in light, that is, such persons see falses as truths and evils as goods; and forasmuch as the delights of evil are the delights of their hearts, they are not unlike those birds and beasts which feed on the bodies of the dead as dainties, and snuff up the fetid odours from sepulchres as balsams. Such persons do not see any other than physical or natural influx; if notwithstanding they affirm influx to be spiritual, they do not do so from any idea of it, but from the dictate of a preceptor.

IX—*That what is spiritual* [*or the spiritual principle*] *clothes itself with what is natural,* [*or the natural principle*] *as a man clothes himself with a garment.*

11. It is known that in every operation there is what is active and what is passive, and that from what is active alone nothing exists, and nothing from what is passive alone: the case is similar with what is spiritual and what is natural; what is spiritual, forasmuch as it is a living power, being active, and what is natural, forasmuch as it is a dead power, being passive; hence it follows that whatever has existed in this solar world from the beginning, and afterwards exists every moment, is from what is spiritual through what is natural, and this not only in the subjects of the animal kingdom, but also in the subjects of the vegetable kingdom. Another fact similar to this is also known, viz. that in every thing which is effected there is what is principal and what is instrumental, and that these two, when any thing is done, appear as one, though they are distinctly two; wherefore it is one of the rules of wisdom that the principal cause and the instrumental cause make together one cause: so also do what is spiritual and what is natural: the reason that these two in producing effects appear as one, is because what is spiritual is

within what is natural as the fibre is within the muscle, and as the blood is within the arteries; or as the thought is inwardly in the speech and the affection in the tones of the voice, causing themselves to be apprehended by means of what is natural; from these considerations, but yet [obscurely] as [objects appear when seen] through a window, it appears, that what is spiritual clothes itself with what is natural as a man clothes himself with a garment. The organical body with which the soul clothes itself, is here compared to a garment, because a garment invests the body, and the soul also puts off the body, and casts it away as old clothes, *(exuviæ)* when it emigrates by means of death from the natural world into its own spiritual world: for the body grows old like a garment, but not the soul, because this is a spiritual substance, which has nothing in common with the changes of nature, which advance from their beginnings to their ends, and are periodically terminated. They who do not consider the body as the vesture or covering of the soul, and as being in itself dead, and only adapted to receive the living powers flowing in through the soul from God, cannot avoid concluding from fallacies, that the soul lives by itself, and the body by itself, and that there is a PRE-ESTABLISHED HARMONY between the life of each; and likewise that the life of the soul flows-in into the life of the body, or

the life of the body into the life of the soul, [indifferently,] whence they conceive INFLUX to be both SPIRITUAL and NATURAL; when nevertheless it is a truth which is testified by every thing that is created, that what is posterior does not act from itself, but from what is prior, from which it proceeded; thus that neither does this act from itself, but from something still prior; and thus that there is nothing which acts any otherwise than from that which is first, which acts from itself, which is God: besides, life is single *(unica)*, and this is not capable of being created, but is very capable of flowing-in into forms organically adapted to its reception; such forms are all and singular the things in the created universe. It is believed by many that the soul is life, and thus that man, forasmuch as he lives from the soul, lives from his own life, thus from himself, consequently not by means of an influx of life from God: but such persons cannot avoid twisting a sort of Gordian knot of fallacies, and entangling in it all the judgments of their mind, whence follows mere insanity in spiritual things; or they construct a labyrinth, from which the mind can never, by means of any clew of reason, retrace its way and extricate itself; they also actually let themselves down into caverns under the earth, where they dwell in eternal darkness: for from such a belief proceed innumerable fallacies, each of which

is horrible; as that God transferred and transcribed himself into men, and that thence every man is a sort of Deity, which lives from itself, and thus that he does good and is wise from himself; likewise that he possesses faith and charity in himself, and thus displays them from himself, and not from God; besides other enormous sentiments such as prevail with those in hell, who, when they were in the world, believed nature to live, or to produce life by its own activity; when these look to heaven they see its light as mere darkness. I formerly heard a voice of one saying from heaven, that if a spark of life in man were his own, and not of God in him, there would be no heaven, nor any thing therein, and hence that there would not be any church on earth, and consequently no life eternal. Further particulars relating to this subject may be consulted in the memorable relation inserted in the work on CONJUGIAL LOVE, n. 132 to 136.

X.—*That spiritual things so clothed in man, cause him to be able to live a rational and moral man, thus a spiritually natural man.*

12. FROM the principle established above, viz. that the soul clothes itself with a body as a man clothes himself with a garment, this follows as a conclusion: for the soul flows-in into

the human mind, and through this into the body, and carries life with it, which it continually receives from the Lord, and thus transfers it mediately into the body, where by the closest union it makes the body appear to live; whence, and from a thousand testimonies of experience, it is evident, that what is spiritual united to what is material, as a living power with a dead power, causes man to speak rationally and to act morally: it appears as if the tongue and lips spoke from a certain life in themselves, and that the arms and hands act in a like manner, but it is the thought, which in itself is spiritual, which speaks, and the will, which likewise is spiritual, which acts, both by means of their own organs, which in themselves are material, as being taken from the natural world: that this is the case appears in the light of day, provided this consideration is attended to; remove thought from speech, is not the tongue dumb in a moment? and remove will from action, are not the hands in a moment quiescent? The unition of spiritual things with natural things and the consequent appearance of life in material things, may be compared to generous wine in a clean sponge, and to the saccharine juice in a grape, and to the savoury liquor in an apple, and also to the aromatic odour in cinnamon; the fibres containing all these things are matters, which neither taste nor smell from themselves, but

from the fluids in and between them, wherefore if you squeeze out those juices, they are dead filaments; so are the organs proper to the body, if life be taken away. That man is rational in consequence of the unition of spiritual things with natural things, is evident from the analytical [particulars] of his thought; and that he is moral from the same cause, is evident from the propriety of his actions and the graces of his demeanour; these he acquires from the faculty of being able to receive influx from the Lord through the angelic heaven, wherein is the very habitation of wisdom and love, thus of rationality and morality: hence it may be perceived, that what is spiritual and what is natural being united in man cause him to live a spiritually natural man. The reason that he lives in a similar and yet dissimilar manner after death, is because his soul is then clothed with a substantial body, as in the world it was clothed with a material body. It is believed by many that the perceptions and thoughts of the mind, forasmuch as they are spiritual, flow-in naked, and not by means of organized forms; but let them dream thus who have not seen the interiors of the head, where perceptions and thoughts begin in their principles, and are ignorant that it contains the brains, interwoven and composed of the cineritious and medullary substances, together with glands, cavities, septa, and the meninges and matres

[*pia mater et dura mater*] which surround them all; and who do not know that a man thinks and wills soundly or insanely according to the perfect or perverted state of all those things, consequently that he is rational and moral according to the organic formation of his mind: for nothing could be predicated of the rational sight of man, which is the understanding, without forms organized for the reception of spiritual light, as nothing could be predicated of the natural sight without the eyes; and so in other instances.

XI.—*That the reception of that influx is according to the state of love and wisdom with man.*

13. That man is not life, but an organ recipient of life from God, and that love together with wisdom is life; also, that God is love itself and wisdom itself, and thus life itself; has been demonstrated above: hence it follows, that so far as a man loves wisdom, or so far as wisdom in the bosom of love is with him, so far he is an image of God, that is, a receptacle of life from God; and on the contrary, so far as he is in opposite love, and thence in insanity, so far he does not receive life from God, but from hell, which life is called death. Love itself and wisdom itself are not life, but are the esse of life, but the delights of love and the pleas-

antnesses of wisdom, which are affections, constitute life, for the Esse of life Exists by means of these: the influx of life from God carries with it those delights and pleasantnesses, like the influx of light and heat at the time of spring into human minds, and also into birds and beasts of every kind, yea into vegetables, which then germinate and become prolific: for the delights of love and the pleasantnesses of wisdom expand men's minds *(animi)* and adapt them to reception, as joy and gladness expand the face, and adapt it to the influx of the hilarities of the soul. The man who is affected with the love of wisdom, is like a garden in Eden, in which are two trees, the one of life and the other of the science of good and evil; the tree of life is the reception of love and wisdom from God, and the tree of the science of good and evil is the reception of them from self; [the man who is] the latter is insane, but still believes himself to be wise like God, but [the man who is] the former is truly wise, and believes no one to be wise but God alone, and that man is wise so far as he believes this, and more so so far as he is sensible that he wills it; but more on this subject may be seen in the memorable relation inserted in the work on Conjugial Love, n. 132 to 136. I will here add an arcanum confirming these things from heaven: all the angels of heaven turn their forehead to the Lord as a sun, and all the an-

hell turn the back of the head to him, latter receive the influx into the affec- f their will, which in themselves are iscences, and make the understanding them, but the former receive the influx affections of their understanding, and he will favour them, whence these are m, but the others are in insanity; for an understanding dwells in the cere- hich is under the forehead, and the will erebellum, which is in the back of the ho does not know that a man who is om falses, favours the cupidities of his , and confirms them by means of rea- wn from the understanding, and that a sees from truths the quality of the of his own will and restrains them; n does this because he turns his face at is, he believes in God, and not in , but an insane man does the other be- cause he averts his face from God, that is, he believes in himself and not in God; to believe in himself, is to believe that a man loves and is wise from himself and not from God, and this is signified by eating of the tree of the science of good and evil; but to believe in God, is to believe that a man loves and is wise from God and not from himself, and this is signified by eating of the tree of life, Rev. ii. 7. From these considerations, but still only as in the light of the moon by night, it may be perceiv-

ed that the reception of the influx of life from God is according to the state of love and wisdom with man. This influx may further be illustrated by the influx of light and heat into vegetables, which blossom and bear fruit according to the structure of the fibres which form them, thus according to reception; it may also be illustrated by the influx of the rays of light into precious stones, which modify them into colours according to the situation of the parts composing them, thus also according to reception; and likewise by optical glasses and the drops of rain, which exhibit rainbows according to the incidences, refractions, and thus the receptions, of light; the case is similar with human minds in respect to spiritual light, which proceeds from the Lord as a sun and perpetually flows-in, but is variously received.

XII—*That the understanding in man is capable of being elevated into the light, that is, into the wisdom, in which the angels of heaven are, according to the improvement of the reason; and that in like manner his will is capable of being elevated into the heat of heaven, that is, into the love of heaven, according to the deeds of the life; but that the love of the will is not elevated except so far as the man wills and does those things which the wisdom of the understanding teaches.*

14. By the human mind are understood its two faculties, which are called the understanding and the will; the understanding is the receptacle of the light of heaven, which in its essence is wisdom, and the will is the receptacle of the heat of heaven, which in its essence is love, as was shewn above: these two [principles], wisdom and love, proceed from the Lord as a sun, and flow-in into heaven universally and singularly [or individually], whence the angels have wisdom and love; and they also flow-in into this world universally and singularly [or individually], whence men have wisdom and love. But these two [principles] proceed unitedly from the Lord, and likewise flow-in unitedly into the souls of angels and men, but they are not received unitedly in their minds; light which constitutes the understanding being first received there, and love which

constitutes the will being received gradually : this also is of providence, as every man is to be created anew, that is, reformed, and this is effected by means of the understanding ; for he must imbibe from infancy the knowledges of truth and good, which are to teach him to live well, that is, to will and act rightly, thus the will is formed by means of the understanding. For the sake of this end, there is given to man the faculty of elevating his understanding almost into the light in which the angels of heaven are, that he may see what he ought to will and thence to do, in order that he may be prosperous in the world for a time, and blessed after death to eternity ; he becomes prosperous and blessed if he procures to himself wisdom, and keeps his will under its obedience; but unprosperous and unhappy if he puts his understanding under the obedience of his will ; the reason is, because the will tends to evils from birth, even to those which are enormous ; wherefore unless it were restrained by means of the understanding, man would rush into acts of wickedness, yea, from his inrooted savage nature, he would destroy and slaughter for the sake of himself all those who do not favour and indulge him. Besides, unless the understanding could be separately perfected, and the will by means of it, man would not be man but a beast : for without that separation, and without the ascent of the understanding above the will,

he would not be able to think, and from thought to speak, but only to express his affection by sounds; neither would he be able to act from reason, but only from instinct; still less would he be able to know the things which are of God, and God by means of them, and thus to be conjoined to him, and to live to eternity: for man thinks and wills as from himself, and this *as from himself*, is the reciprocal [principle] of conjunction; for conjunction cannot be given without reciprocality, as the conjunction of what is active with what is passive cannot be given without re-action; God alone acts, and man suffers himself to be acted on, and re-acts in all appearance as from himself, though interiorly it is from God. From these considerations rightly apprehended, may be seen what is the quality of the will of man if it is elevated by means of the understanding, and what is its quality if it is not elevated, consequently, what is the quality of the man. But the latter subject, viz. what is the quality of man if the love of his will is not elevated by means of the understanding, shall be illustrated by comparisons: he is like an eagle flying on high, which, as soon as it sees the meats below which are the objects of its cupidity, as chickens, young swans, or even young lambs, casts itself down in a moment and devours them: he is also like an adulterer, who conceals a harlot in a cellar below, and

by turns goes up to the highest apartments of the house, and discourses wisely with those who dwell there concerning chastity, and alternately takes himself away from his companions, and indulges himself below with his harlot: he is also like a thief on a tower, who there pretends to act the part of a watchman, but who, as soon as he sees an object of plunder below, hastens down and seizes it: he may also be compared to marsh-flies, which fly in a column over the head of a horse that is running, but which fall down when the horse stops, and immerse themselves in the marsh: such is the man whose will or love is not elevated by means of the understanding, for he then stands still below at the threshold, immersed in the uncleannesses of nature and the lusts of the senses: the case is altogether otherwise with those who subdue the allurements of the cupidities of the will by means of the wisdom of the understanding; with these the understanding afterwards enters into a conjugial covenant with the will; thus wisdom with love, and they dwell together above with their delights.

XIII—*That it is altogether otherwise with beasts.*

15. They who judge of things only as they appear before the senses of the body, conclude that beasts have will and understanding as well as men, and hence that the only distinction consists in man's being able to speak, and thus to describe the things which he thinks and desires, while beasts can only express them by sounds: yet beasts have not will and understanding, but only a resemblance of each, which the learned call something analogous. The reason that a man is a man, is because his understanding is capable of being elevated above the desires of his will, and thus can know and see them, and also govern them; but a beast is a beast because its desires drive it to do whatever it does; wherefore a man is a man in consequence of this, that his will is under the obedience of his understanding; but a beast is a beast in consequence of this, that its understanding is under the obedience of its will: from these considerations this conclusion follows, viz. that the understanding of man, forasmuch as it receives the light influent from heaven, and apprehends and apperceives this as its own, and therefrom thinks analytically with all variety altogether as from itself, is alive, and is thence truly understand-

ing; and that the will of man, forasmuch as it receives the influent love of heaven, and therefrom acts as from itself, is alive, and is thence truly will; but that the contrary is the case with beasts. Wherefore they who think from the lusts of the will, are compared to beasts, and in the spiritual world they likewise at a distance appear as beasts; they also act like beasts, with this only difference, that they are able to act otherwise if they will: but they who restrain the lusts of their will by means of the understanding, appear in the spiritual world as men, and are angels of heaven. In a word, the will and the understanding in beasts always cohere, and forasmuch as the will is blind, being [the receptacle] of heat and not of light, it makes the understanding blind also; hence a beast does not know and understand its own actions, and yet it acts, for it acts by virtue of the influx from the spiritual world; and such action is instinct. It is believed that a beast thinks from understanding what to act, but this is by no means the case: it is led to act only from natural love, which is in it from creation, with the assistance of the senses of its body: the reason that man thinks and speaks is solely because his understanding is capable of being separated from his will, and of being elevated even into the light of heaven; for the understanding thinks, and thought speaks. The reason why beasts act according

to the laws of order inscribed on their nature, and some beasts in a moral and rational manner, differently from many men, is because their understanding is blind obedience to the desires of their will, and thence they are not able to pervert them by depraved reasonings, as men do. It is to be observed, that by the will and understanding of beasts here spoken of, is understood a resemblance of, and something analogous to, those faculties: things analogous are so named from appearance. The life of a beast may be compared with a sleep walker, who walks and acts by virtue of the will while the understanding sleeps: and also with a blind man, who walks through the streets with a dog leading him: and also with an idiot, who from custom and the habit thence acquired does his work in a regular manner: it it may likewise be compared with a person void of memory, and thence deprived of understanding, who still knows or learns how to clothe himself, to eat dainties, to love the sex, to walk the streets from house to house, and to do such things as sooth the senses and indulge the flesh, by the allurements and pleasures of which he is drawn along, though he does not think, and thence cannot speak. From these considerations it is evident, how much they are mistaken who believe beasts to be endowed with rationality, and only to be distinguished from men by the external figure and by their not being

able to speak of the rational things which they inwardly revolve: from which fallacies many even conclude, that if man lives after death, beasts will live after death likewise, and on the contrary, that if beasts do not live after death, neither will man; besides other dreams, arising from ignorance concerning the will and understanding, and also concerning degrees, by means of which, as by a ladder, the mind of man mounts up to heaven.

XIV.—*That there are three degrees in the spiritual world, and three degrees in the natural world, hitherto unknown, according to which all influx takes place.*

16. It is discovered by means of the investigation of causes from effects, that degrees are of two kinds, one in which are things prior and posterior, and another in which are things greater and less: the degrees which distinguish things prior and posterior, are to be called DEGREES OF ALTITUDE, or DISCRETE DEGREES; but the degrees by which things greater and less are distinguished from each other, are to be called DEGREES OF LATITUDE, and also CONTINUOUS DEGREES: degrees of altitude, or discrete degrees, are like the generations and compositions of one thing from another; as for example, they are like the generation and com-

position of any nerve from its fibres, and of any fibre from its fibrillæ; or of any piece of wood, stone, or metal from its parts, and of any part from its particles: but degrees of latitude, or continuous degrees, are like the increments and decrements of the same degree of altitude with respect to breadth, length, height, and depth; as of greater and less bodies of water, or air, or ether; and as of large and small masses of wood, stone, or metal. All and singular the things in both worlds, both the spiritual world and the natural world, are, from creation, in degrees of both these kinds; the whole animal kingdom in this world is in those degrees both in general and in particular; so are the whole vegetable kingdom and the whole mineral kingdom likewise; and so is the expanse of atmospheres from the sun even to the earth. There are therefore three atmospheres discretely distinct according to the degrees of altitude both in the spiritual world and in the natural world, because each world has its sun: but the atmospheres of the spiritual world, by virtue of their origin, are substantial, and the atmospheres of the natural world, by virtue of their origin, are material: and forasmuch as the atmospheres descend from their origins according to those degrees, and are the continents of light and heat, and like vehicles to convey these principles to their destination, it follows that there are three degrees of light

and heat: and forasmuch as light in the spiritual world is in its essence wisdom, and heat there is in its essence love, as was demonstrated above in its proper article, it follows also that there are three degrees of wisdom and three degrees of love, consequently, three degrees of life; for they are graduated by the atmospheres through which they pass. Hence it is that there are three angelic heavens; a supreme, which is also called the third heaven, where are angels of the supreme degree; a middle, which is also called the second heaven, where are angels of the middle degree; and an ultimate, which is also called the first heaven, where are angels of the lowest degree: those heavens are also distinguished according to the degrees of wisdom and love; they who are in the ultimate heaven are in the love of knowing truths and goods, they who are in the middle heaven are in the love of understanding them, and they who are in the supreme heaven are in the love of being wise, that is, of living according to those truths and goods which they know and understand. As the angelic heavens are distinguished into three degrees, so also is the human mind, because the human mind is an image of heaven, that is, it is a heaven in the least form: hence it is that man is capable of becoming an angel of one of those three heavens, and he becomes such according to his reception of wisdom and love from the

Lord; an angel of the ultimate heaven if he only receives the love of knowing truths and goods; an angel of the middle heaven if he receives the love of understanding them; and an angel of the supreme heaven if he receives the love of being wise, that is, of living according to them: that the human mind is distinguished into three regions, according to the three heavens, may be seen in the memorable relation inserted in the work on CONJUGIAL LOVE, n. 270. Hence it is evident that all spiritual influx to man and into man descends from the Lord through these three degrees, and that it is received by man according to the degree of wisdom and love in which he is. The knowledge of these degrees is of the greatest utility at this day; for many, in consequence of not knowing them, stand still and stick in the lowest degree, in which are the senses of their body, and on account of their ignorance, which is intellectual darkness, are incapable of being elevated into spiritual light, which is above them; hence naturalism takes possession of them, as it were spontaneously, as soon as they enter on any investigation and scrutiny concerning the human soul and mind, and its rationality, and more so if they extend their inquiries to heaven and the life after death: whence they become like persons standing in the market places with telescopes in their hands, looking at the sky and uttering

vain predictions; and also like those who prate and reason concerning every object they see, and every thing they hear, without any thing rational from an understanding [of the subject] being contained in their garrulity and reasonings; but such persons are like butchers, who believe themselves to be skilful anatomists, because they have examined the viscera of oxen and sheep outwardly but not inwardly. But it is a truth, that to think from the influx of natural light *(lumen)* not enlightened by the influx of spiritual light, is nothing else but dreaming, and to speak from such thought is to utter idle ravings like soothsayers. But further particulars concerning degrees may be seen in the work on THE DIVINE LOVE AND THE DIVINE WISDOM, n. 173 to 281.

XV.—*That Ends are in the first degree, Causes in the second, and Effects in the third.*

17. WHO does not see that the end is not the cause, but that it produces the cause, and that the cause is not the effect, but that it produces the effect, consequently, that they are three distinct things which follow each other in order? The end with man is the love of his will, for what a man loves, this he proposes to himself and intends; the cause with him is the reason of his understanding, for the end,

by means of the reason, seeks for middle or efficient causes; and the effect is the operation of the body from and according to those [prior principles]; thus there are three things in man, which follow each other in order, as the degrees of altitude follow each other. When these three things are exhibited [in any act], then the end is inwardly in the cause, and the end through the cause is in the effect, wherefore these three things co-exist in the effect: on this account it is said in the Word, that every one shall be judged according to his works; for the end, or the love of his will, and the cause, or the reason of his understanding, are contained together in the effects, which are the works of his body; thus the quality of the whole man is contained therein. They who are unacquainted with these truths, and do not thus distinguish the objects of reason, cannot avoid terminating the ideas of their thought in the atoms of Epicurus, the monads of Leibnitz, or the simple substances of Wolff, whereby they shut up their understandings as with a bolt, so that they cannot even think from reason concerning spiritual influx, because they cannot think concerning any farther progression; for the author of the doctrine of simple substances says, that if they are divided they fall into nothing: thus the understanding stands still in its first light *(lumen)*, which is merely derived from the senses of the body,

and does not advance a step further: hence it is not known but that what is spiritual [or the spiritual principle] is something subtilely natural [or a subtile natural principle], and that beasts have a rational [principle] as well as men, and that the soul is a puff of wind which is breathed out of the breast when a person dies; besides other notions, which do not partake of light but of darkness. As all things in the spiritual world and all things in the natural world proceed according to these degrees, as was shewn in the preceding article, it is evident that intelligence properly consists in knowing and distinguishing them, and seeing them in their order: by means of these degrees, also, every man is known as to his quality, when his love is known; for as was said above, the end, which is of the will, and the causes, which are of the understanding, and the effects, which are of the body, follow from his love, as a tree from its seed, and as fruit from a tree. There are loves of three kinds, the love of heaven, the love of the world, and the love of self: the love of heaven is spiritual, the love of the world is material, and the love of self is corporeal: when the love is spiritual, all the things which follow from it, as forms from their essence, are spiritual likewise; if the principal love is the love of the world or of wealth, and thus is material, all the things which follow from it, as principiates

from their principle, are material likewise; and if the principal love is the love of self, or of eminence above all others, and thus is corporeal, all the things which follow from it are corporeal likewise, because the man who is in his love regards himself alone, and thus immerses the thoughts of his mind in his body: wherefore, as was just now said, he who knows the reigning love of any one, and is at the same time acquainted with the progression of ends to causes and of causes to effects, which three things follow each other in order according to the degrees of altitude, knows the quality of the] whole man: thus the angels of heaven know [the quality of] every one with whom they speak; they perceive his love from the sound of his voice, they see an image of it in his face, and the figure of it in the gestures of his body.

CXVI.—*That hence it is evident what is the quality of Spiritual Influx from its origin to its effects.*

18. Spiritual influx has hitherto been deduced [by those who have treated of it] from the soul into the body, but not from God into the soul and thus into the body: this has been done, because no one knew any thing concerning the spiritual world, and concerning the sun there, from whence all spiritual things issue as

from their fountain, and thus no one knew any thing concerning the influx of spiritual things into natural things. Now forasmuch as it has been given to me to be in the spiritual world and in the natural world at the same time, I am obliged by my conscience to declare these things: for what is the use of knowledge, unless what is known to one be also known to others? Without this, what is the acquisition of knowledge but like collecting and storing up riches in a casket, and only looking at them occasionally and counting them over, without any intention of applying them to use? spiritual avarice is nothing else. But in order that it may be fully known what and of what quality spiritual influx is, it is necessary to know what the SPIRITUAL [PRINCIPLE] is in its essence, and what the NATURAL [PRINCIPLE] is, and also what the HUMAN SOUL is: lest therefore this short lucubration should be defective through ignorance of these subjects, it will be useful to consult some memorable relations inserted in the work on CONJUGIAL LOVE; viz. that concerning the SPIRITUAL [PRINCIPLE], n. 326 to 329; that concerning the HUMAN SOUL, n. 315; and that concerning THE INFLUX OF SPIRITUAL THINGS INTO NATURAL THINGS, n. 380; which latter subject is more fully treated of from n. 415 to 422.

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19. I will here subjoin this MEMORABLE RE-

ATION. After these pages were written, I rayed to the Lord that I might be permitted o converse with some disciples of ARISTOTLE, nd at the same time with some disciples of DES CARTES, and with some disciples of LEIB-ITZ, in order that I might learn the opinions f their minds concerning the intercourse be-ween the soul and the body. After my prayer was ended] there were present nine men, three Aristotelians, three Cartesians, and three Leib-itzians; and they stood round about me, the dmirers of Aristotle being on the left side, the ollowers of Des Cartes on the right side, and ne favourers of Leibnitz behind: at a distance ff, and at intervals from each other, were seen hree persons crowned with laurel, and I knew rom an influent perception that they were hose three great leaders or teachers them-elves; behind Leibnitz there stood a person olding the border of his garment, and I was old that it was Wolff. Those nine men, when hey beheld one another, at first saluted and pake to each other in a gentle tone of voice. But presently there arose from below a spirit vith a torch in his right hand, which he shook efore their faces, whereupon they became nemies, three against three, and looked at ach other with a fierce countenance: for they vere seized with the lust of altercation and tigation. Then the Aristotelians, who were lso schoolmen, began to speak, saying, Who oes not see that objects flow in through the

senses into the soul, as a man enters through the doors into a chamber, and that the soul thinks according to such influx? When a lover sees a beautiful virgin or his bride, does not his eye sparkle and transmit the love of her into the soul? When a miser sees bags of money, do not all his senses burn towards them, and thence induce this ardour into the soul, and excite the cupidity of possessing them? When a proud man hears himself praised by another, does he not prick up his ears, and do not these transmit those praises to the soul? Are not the senses of the body like [outer] courts, through which alone entrance is obtained to the soul? From these considerations, and innumerable others of a similar kind, who can conclude otherwise than that influx takes place from nature, or is physical? While they were speaking thus the followers of Des Cartes held their fingers on their foreheads; and now withdrawing them they replied, saying, Alas, ye speak from appearances; do ye not know that the eye does not love a virgin or bride from itself, but from the soul? and likewise that the senses of the body do not covet the bags of money from themselves, but from the soul? and also that the ears do not devour the praises of flatterers in any other manner? Is not perception what causes sensation? and perception is of the soul and not of the organs of the body. Tell, if you can, what makes the tongue and lips to

speak but the thought? and what makes the hands to work but the will? and thought and will are of the soul and not of the body. Thus what makes the eye to see, and the ear to hear, and the other organs to feel, but the soul? From these considerations, and innumerable others of a similar kind, every one, whose wisdom is elevated above the sensual things of the body, must conclude, that influx does not take place from the body into the soul, but from the soul into the body, which influx we call occasional influx, and also spiritual influx. When these had finished, the three men who stood behind the former triads, who were the favourers of Leibnitz, began to speak, saying, We have heard the arguments on both sides, and have compared them, and we have perceived that in many particulars the latter are stronger than the former, and that in many others the former are stronger than the latter; wherefore, if it is permitted, we will compromise the dispute; and on being asked how? they replied, There is not any influx from the soul into the body, nor from the body into the soul, but there is a unanimous and instantaneous operation of both together, to which a celebrated author has assigned an elegant name, when he calls it pre-established harmony. After this the spirit with the torch appeared again, but the torch was now in his left hand, and he shook it behind the back of their heads, whence

their ideas of every thing became confused, and they cried out together, Neither our soul nor body knows what part to take, wherefore let us settle this dispute by lot, and we will abide by the lot which comes out first: and they took out three bits of paper, and wrote on one of them, PHYSICAL INFLUX, on another, SPIRITUAL INFLUX, and on the third, PRE-ESTABLISHED HARMONY; and they put them all into the crown of a hat. Then they chose one of their number to draw, and when he put in his hand he took hold of that on which was written SPIRITUAL INFLUX; which being seen and read, they all said, yet some with a clear and open, some with a faint and retracted voice, Let us abide by this because it came out first. But then an angel suddenly stood by, and said, Do not believe that the paper in favour of spiritual influx came out first by chance, for it was of providence; for you do not see the truth of that doctrine on account of the confusion of your ideas, but the truth itself offered itself to the hand of him that drew the lots, that you might assent to it.

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20. I was formerly asked, How I, who was previously a philosopher, became a theologian? and I answered, In the same manner that fishers became the disciples and apostles of the Lord: and I added, that I also, from early

youth, had been a spiritual fisher. On this the inquirer asked, What a spiritual fisher was? To which I replied, That a fisher, in the spiritual sense of the Word, signifies a man who investigates and teaches natural truths, and afterwards spiritual truths, in a rational manner. On his inquiring, How this is demonstrated? I said, From these places in the Word, "Then the waters shall fail from the sea, and the rivers shall be dried up and burnt up, therefore the FISHERS shall mourn, and all that cast a hook into the sea shall be sad," Is. xix. 5, 8. In another place, "Upon the river whose waters were healed, the FISHERS stood from Engedi; they were there in the spreading forth of nets, according to its kind was their FISH, as the FISH of the great sea, exceedingly much," Ezekiel xlvii. 9, 10. And in another place, "The saying of Jehovah, Lo I will send to many FISHERS, who SHALL FISH THE SONS OF ISRAEL," Jerem. xvi. 16. Hence it is evident why the Lord chose fishers for his disciples, and said, "Come after me, and I will make you FISHERS of men," Matt. iv. 18, 19; Mark i. 16, 17: and why he said to Peter, after he had caught a multitude of fishes, "HENCEFORTH THOU SHALT CATCH MEN," Luke v. 9, 10. Afterwards I demonstrated the origin of this signification of fishers from THE APOCALYPSE REVEALED; viz. that forasmuch as water signifies natural truths, n. 50, 932; and likewise a river, n. 409, 932;

therefore a fish signifies those who are in natural truths, n. 405: whence fishers signify those who investigate and teach truth. On hearing this my interrogator raised his voice and said, Now I can understand why the Lord called and chose fishers to be his disciples, and therefore I do not wonder that he has also called and chosen you, since, as you have said, you were from early youth a fisher in a spiritual sense, that is an investigator of natural truths: the reason that you are now become an investigator of spiritual truths, is because these are founded on the former. To this he added, being a man of reason, that the Lord alone knows who is a proper person to apprehend and teach those things which should be revealed for his New Church, and whether such a person is to be found among the dignitaries of the Church or among their domestic servants. Besides, what theologian does not, amongst christians, first study philosophy at college, before he is ordained a divine; otherwise whence could he obtain [a sufficient degree of] intelligence? At last he said, Since you are become a theologian, explain what is your theology. I answered, These are the two principles of it, THAT GOD IS ONE, and THAT THERE IS A CONJUNCTION OF CHARITY AND FAITH. He replied, Who denies these principles? I rejoined, The theology of the present day, when interiorly examined.

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